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A S E R I O U S
A C C O U N T

In ☉ XXV

E v i d e n t R e a s o n s ,

(To all who desire Satisfaction)

Why the People of the Lord, called *QUAKERS*, cannot go to Worship at those places called *Churches* and *Chappels*; And to inform the Magistrates and Ministers, That such *Consciencious People* (as are separated from these places) ought not to be *compelled* (from their *Peaceable Meetings*) to their *Worship* and *Churches*, so called.

B E I N G

A short DISCOVERY of the Way, Worship, and Principles of the true Ministers and persecuted People of God, in several Exceptions against the Practices, Worship, and Principles of the *Priests*, both of the *Presbyterians*, and *Episcopal-men*, and others of the same affinity: in some of which Principles the *Presbyterians* are the rather concerned; but in others of them, both are concerned in the general.

By Geo. Whitehead.

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ACCOUNT

OF THE

EVIDENCE

IN THE

PROSECUTION OF

THE

REPUBLICAN PARTY

IN THE

STATE OF NEW YORK

IN THE

COURT OF CHANCERY

IN THE

CITY OF NEW YORK

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PROSECUTION OF

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I. Concerning

Concerning the true Worship and Meetings which God hath called us to; and of what he hath called us from.

THE LORD GOD of Truth and Righteousness hath gathered us by his mighty Power out of the worlds Ways, *Worships* and *Traditions*, which were never set up by the Power of God, and from the *Priests* and *Teachers* of the world, which are made and set up by the *Traditions* and *Wills* of men, who preach for filthy lucre and gain; which thing was ever abhorred and denied by all the true Ministers and holy People of the Lord, who feared God and hated Covetousness in all Ages; as also we are brought by the Power of the Lord God out of the Worlds Temples, or Houses, (which are falsely called Churches) and brought into the Worship of God, which is in the Spirit and in the Truth, Joh. 4. Which Worship Christ taught, when he foretold the end of that Worship which was at Jerusalem, in the Temple which once God commanded to the Jews under the Law; which, with the outward things that pertained to it, and to the Priests and Worshipers in that Temple. (as outward Musick, Instruments, Singing, Tyber, Offerings) were all to cease; as Figures, or Types, when a more inward and mysterious Way and Worship in the Spirit was brought in and revealed by Christ, to the Saints and Christians of the New Testament; who (as they grew in the power of God to enjoy the enduring Substance and end of Figures and Shadows) they grew out of these outward things (that were but as Figures) into the knowledge of the glorious Gospel, and the Mystery of its Fellowship, which outshined and transcended all these shadows under the Law. See Heb. 9. & chap. 10. which Gospel and Mystery we are come to know and witness, to the praise and glory of our God. And to this Testimony did the holy Apostles and Ministers of Christ bear large Witness; as did the Martyr Stephen, when he preached Christ (whom the people were to hear in all things; and he that would not hear,

was to be cut off, *Deut.* 18. 18. *Act.* 7. 37. and 3. 23.) and called them *stiff-necked* and *uncircumcised in hearts and ears*; who were in their blind zeal for the outward Temple, and so witnessing to Christ the substance and end of the Temple, He told them, *The most High dwelleth not in Temples made with hands*; and for his Testimony he was stoned to death, *Act.* 7. 47, 48, 51. And so we being brought to hear and learn of Christ the Prophet, whom the People were to hear in all things, lest they were destroyed; and being made a *spiritual house, Church*, and *living Temples* in which God dwells and walks according to his Promises; *2 Cor.* 6. 16. who hath brought us out from the *Idols Temples, false Worship* and *Teachers*: we may not uphold nor joy with that *Worship* that is upheld in these places, which the world calls *Churches* and *Chappels*, which God never commanded nor set up; but the *Papists* and such as were *apostatized* from the Life of the Saints into men's *Traditions* and *Inventions*; neither ought the Magistrate to compel us to these places of *Worship* against our Consciences; but as it is the just duty of the Civil Magistrates to punish evil-doers, and to be a praise to them that do well, (*Rom.* 13. *1 Pet.* 2. 14.) So they ought rather to protect (than hinder) our *peaceable Meetings*, which are in the *Worship* into which God hath called us by his Spirit. And whether our *Meetings* be in *houses* or *fields* (we being brought to meet together in the Name and Power of Christ) we meet according to the *Example* of the *People of God* and *true Christians* in the primitive times, when they were brought both from the *Jews Temple*, and from the *Gentiles Temples* and *Worships*, and sometimes met in *houses*, sometimes abroad in the *Fields*, and upon *Mountains*, sometimes by the *Sea-side*, &c. as many examples might be mentioned. See *Matth.* 5. 1. *Joh.* 20. 19. *Act.* 10. 27. chap. 12. 12. and 16. 13. and 20. 8. 20. and 28. 30. *Heb.* 10. 25. *Mal.* 3. 16. So, would it have been just or righteous to have persecuted these *Christians* for meeting in *houses*, and to have termed their Meetings *Conventicles*? or to have made any Laws against them for the breaking of their *Meetings*, and for imprisoning them for meeting in *houses*, as many of the *People of God* have been dealt with for no other cause, but for

for being in their *Example* and *Life*? And it is as much against our *Consciences*, and the *Law of God* in us to deny to meet together in the Name of *Christ* (wherein we have long and often met) as it was against *Peter* and *John's* *Consciences* to deny to speak in the Name of *Jesus*, when the Rulers among the *Jews* did so command them, which they could not obey, but chose rather to obey *God*, than man, *Act. 4. 18, 19*. As also it was against the Prophet *Daniel's* *Conscience*, to obey *King Darius* his Decree, which was, That whosoever should ask a *Perission* of any God or man for thirty dayes, save of the King, should be cast into the *Lyons Den*: But *Daniel*, contrary to this Decree, did pray to his *God* as he was wont to do, *Dan. 6. 7, 9, 10*. and we might as well be commanded, not to speak any more in the Name of *Jesus*, or, not to call upon the *Lord*, as to have our peaceable Meetings (which are in the Name of *Christ*) broken, and to be halled violently out of our Meetings when we have been calling upon the *Lord* in Prayer; as many of us have been thus dealt by, and not suffered to enjoy our Meetings, to call upon the *Lord* in them as formerly.

Of the Education of the Priests.

Also it is against our *Consciences* to go to Worship with the World at these places called Churches and Chappels, because the *Lord* hath brought us to see the Education and fitting of the hiring Priests to their Ministry at *Oxford* and *Cambridge*, to be set up in the *Apostacy*, when there was a degenerating from the state of the true Church of the *Saints*: And the way they are made Ministers, is contrary to the way the true Ministers of *Christ* were made; for they were not made Ministers by natural learning of natural Languages, Arts, Sciences, Traditions, Inventions of men, and studying the several kinds of Philosophy, and learning out of old Authors; nor ordained according to man's will, as the Priests are, who by their natural industry and study attain to their Learning and Knowledge, as the natural man may do, who knows not the things of the Spirit of *God*; and as *Pilate* and other Learned men, who knew not *God*

God nor Christ, had the learning of *Tongues*, Joh. 19. 19, 20. But the true *Ministers* of the *New Testament* received not their *Gospel* of man, nor were made *Ministers* by the will of man, but by the Gift and Revelation of CHRIST in them, in which they owned and approved one of another, Gal. 1. 1 Pet. 4. 10. But these *Priests* have told us that *Revelations* and *Inspirations* from *Heaven* are long since ceased, contrary to Christ and his *Apostles Doctrine*, and so shew themselves to be both out of the knowledge of God (which is revealed to the Saints, *Matth.* 11. 27.) and never sent of God or Christ: and therefore it is against our *Consciences* to sit under their *Ministry*, which they never received (nor had *Commission* for) from God.

Of their Humane Learning.

AS also the *Apostle* (who preached not in the words which man's wilddom taught, but in the words which the holy Ghost taught) said to the Church, *Beware, lest any man spoil you through Philosophy and vain deceit, after the Traditions of men, after the Rudiments of the world, and not after Christ*; and bad *Timothy* avoid opposition of Science, falsely so called, Col. 2. 8. 1 Tim. 6. 20. 1 Cor. 1. & chap. 2. And when the *Witdom of the Lord* prevailed among the *Jews and Greeks*, where *Paul* preached, many of them which used *curious Arts*, brought their *Books* together (which were counted worth fifty thousand pieces of silver) and burned them openly, *Act.* 19. 18, 19. so that the *Priests*, idolizing *natural Learning*, and crying it up with their *Philosophy*, *natural Arts and Sciences*, as their means to fit them to their (Trade of) *Preaching*, is in the darkness of *Apostacy* and *Antichristianism*, contrary to the *Life and Word* which the *Apostles* and true *Ministers* were in, and preached; which *Word* was before *natural Learning* and *Languages* were, and *Plough-men*, *Herdsmen*, *Fisher-men*, and the like, were made *Ministers* of the *Word* among the *People of God* of old, *Exod.* 3. 1. 11 *King.* 19. 19. *Amos* 7. 14. *Matth.* 4. 18, 19, 20, 21. though *humane Learning* we own to be of use in its own proper place, as a natural thing, but not to be made an *Idol* of, as the *Priests* do.

Of Tythes and forced Maintenance.

The Lord hath brought us to see that the Priests taking Tythes and forced maintenance from people, is contrary to the Doctrine, Practice and Example of the Ministers of the Gospel; neither do they live of the Gospel, when they force Tythes and Maintenance from people by an unchristian Law of man, or help of the Magistrate to compel people to pay them for the true Ministers who lived of the Gospel, and whose words and works agreed; they preached the Gospel freely, and laboured to keep it without charge, as Christ commanded, *Math. 10. 8.* *1. Cor. 9. 18.* And their Maintenance was freely administered to them, in that love which their Gospel had begotten in the hearts of such as received them, without compulsion or persecution, where they had sown spiritual things, there they might reap of their carnal things for their relief. Also the Apostle preached the end of that Law and Priesthood of Levi, which upheld Tythes, and who received them for their service done at the Tabernacle, and out them, the Fatherless, Widows, and Strangers were relieved, *Numb. 18. 21.* *Deut. 14.* but this was under the Law, which Christ ended, and changed that Priesthood, *Heb. 7.* Neither is Melchizedeck receiving the tenth of the Spoils which Abraham once freely gave him (When he returned from the slaughter of the Kings, *Gen. 14.*) any example for the Priests hereby forcing the Tythes or men's Labours and Estates from them, and their taking Easter Reckonings, *Michaelmas Day* (so called) and making Bargains with people for so much by the Year for preaching, and yet saying they are Christ's Ambassadors. This is exceeding gross, and contrary to the practice and example of the true Ministers of Christ. And therefore we cannot own such covetous men to be our Teachers, for the Apostle did run away from such, *2 Tim. 3. 3.* for they are guilty of them that went in Balaam's way for reward, and of the sin of the false Prophets and Priests in Israel, who preached for filthy Lucre and Hire, and sought for their Gain from their Quarters, *Isa. 56. 11.* *Jer. 5. 31.* *Micah 3. 11.* And these

these Priests are like Eli's Sons, who were sons of Belial, in their taking away mens goods by force, 1 Sam. 1. and not like Samuel, who could challenge all Israel to testifie against him, whose Dr, or whose Wife he had taken, or whom he had oppressed, or, at whose hands he had received a gift to blind his eye therewith, and he would have restored it again, but none could accuse him, but justified him as free from these things, 1 Sam. 12. 3, 4. As also it was the false Shepherds that set themselves, and not the flock; and with force and cruelty ruled over them as the Priests do, Ezek 34. and against such the Lord was as he is against them now,

Of the Priests unreasonableness, in spoiling mens Goods,

And what benefit will have these Priests made in their *selling* many houses at Law for Tythes, and spoiling their Goods, and fraudulently taking away Goods many times more than the Tythes demanded; As also they have cast many into Prisons for Tythes, several of whom have died in Prisons; And thus have they dealt by many that are separated from them, whom they do no work for, nor preach to, and such as can buy none of the Priests wares, nor find their money for that which is not bread: knowing the *Law* of LIFE (wherein all that think, may come freely, and freely think, without money or price) and the gift of the Spirit of God within, and a part in his Kingdom, which is not to be bought nor sold for Silver or Gold, Isa. 55. Job 28. So thus the Priests taking Tythes and Goods from them they do no work for, is both contrary to all Equity, Reason, or Scripture, and their grievous oppression upon the Poor and the Nation, hath caused the Name to grow, and the Land to mourn,

V I.

Of their Persecuting and Compelling men,

And the Priests in shewing themselves to be *envious* men, and persecutors, and going about to compel conscientious men (that differ from them in Judgment) to their *Wrong* and Religion

VII.
Of the manner of their Preaching.

AND as for the PRIESTS Preaching what they have *invented* and gathered out of *Authors* and *Books*, and not from the *Spirit* or *Revelation* of *Christ* within; and their following such a *form* in their *Preaching*, as dividing a *Text* into *parts* and *branches*, and from their own *human* knowledge raising *Doctrines*, *Reasons*, *Uses*, *Maxims*, *Arguments*, *Consequences*, *Applications*, &c. They speak in the *form* and *words* which *man's* wisdom doth teach, like *heaven* Orators, and they preach by an *Hour-glasse* what they have gathered and imagined. This the Priests manner and way of *Preaching* is contrary to the *Preaching* of the true *Ministers*; for they manifested as they had received the gift of *Christ*, (1 Pet. 4. 10.) and what *Christ* revealed to them, and sent them to preach; and they preached not the words which *man's* wisdom taught, nor used the *cunning* *strights* and *devices* of men; but preached in the *power* and *demonstration* of the *Spirit* of *Christ*, (1 Cor. 2. Eph. 4. 14. 2 Pet. 1. 16.) which is not to be limited to men's *forms* and *inventions*, nor unto an *hour-glass*; and therefore it is against our *Conscience* to sit under the Priests *invented* preaching by an *hour-glass*, it being so much contrary to the *Saints* preaching, who were *Ministers* of the *Spirit* of the *New Testament* in the *Revelation* of the *Mystery*, which is *CHRIST* within the hope of *Glory*.

VIII.
Of the manner of their Worship.

ALSO it is against our *Conscience* to joyn with the Priests and their hearers in their *formal* and *dead* *Worship* at their *Steeple-houses*, as their *formal* praying in their *wills*, either in a *form* of their own *inventing*, or by the *Book of Common-prayer*, which was devised by men, and then having a *Clerk* to say *Amen*: which manner of *worshipping* we never read of in the *Scripture* that the *Saints* used; nor that the *Saints* in the *Churches* of *Christ* did ever sing *David's* *Prophecies*, *Prayers*, *Complaints*, *Lamentations*,

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tions, in *rime* and *meeter* (as Priests and People now do) which were put into *meeter* by *Thomas Sternhold*, *John Hopkins* and others; nor that ever the Churches of Christ had drunken Clerks to give them forth what *Psalms* they were to sing, or to give them such a *tune* to sing by as the Priests and their hearers now usually have, whose songs shall become howlings, *Amos* 8. 3. but the Saints and true Christians in the primitive times did pray with the Spirit, cried *Abba, Father*, by the Spirit of Adoption, and they sung with the Spirit, with grace and understanding, and made Melody in their hearts to the Lord, as the Word that dwelt plentifully in them, led them, *Rom.* 7. 6. chap. 1. 15, 26. *1 Cor.* 14. 15. *Eph.* 5. 19. *Col.* 3. 16. and so the Saints served God in the newness of the Spirit, and not in the oldness of the Letter; and such did not set a company of proud, carnal, persecuting, or prophane people of the world to sing *Dauids* Confessions, Prayers, Complaints, and of his Fastings, Roarings, and Tremblings in meeter in a Steeple-house, or Masse-house, as the Priests and their Clerks do, who many times cause scornful and proud ones to sing, That they are not put in mind, they have no scornful eye, *Psal.* 131. And such as are given to sporting and wantonness, to say, that all the night long they had their bed with tears, (See *Psal.* 6. in the Rime) and such as feed themselves without fear, and spend the creatures upon their Lusts, and live in Fulness and Fatness, to sing, that they sell their flesh to chastity, and that they weep and mone; and that for grief and pain of heart in sackcloth use to walk, (*Psal.* 69. 11, 12.) when many of them do walk in their gaudy attire, and in their Silks, Ribbons and Lace: and thus they do Falshood; and shew themselves as Mockers of God, to whom they sing many more Lyes than these; And thus their Leaders cause them to erre. Therefore this confused and false worship at these places, called Churches and Chappels, which is neither practised with the Spirit of Christ, nor with understanding, we cannot own it, nor join with the World in it; for the Lord himself hath taught us his Way and Worship, which is contrary to the Worlds.

Of their Sinning in their best Performances.

ALso the *PRIESTS* have often said in their *Confessions*, that they sin in their best Performances, as in their *Preaching*, *Praying* and *Conversing*; and that they had need to pray, that the sins of their holy Duties, and iniquities of their Holy things may be forgiven: from which it follows, that they may pray for *Forgiveness*, all their life-time, and be no better, in that they sin in their *praying*, or *holy Duties*, as they *confess*; so that alwayes when they *pray* or *preach*, they sin, and have the sin thereof to crave *forgiveness* for; And therefore it is contrary to our Faith to joyn with them in their *sinful worship* and *performances*, or to give them *money* for them for the *true Ministers* and *Saints* performed their Duties to the Lord in his Spirit and Truth, and preached the Truth as of sincerity; and as of God, so spake they in Christ, in whom is no sin, 2 Cor. 2. 17. 1 Job. 3. 5.

X.

Of the Trade of their Preaching.

AND so we finding the Priests, both of the *Presbyterians* and *Episcopal men* (so called) so much in error, both as to the manner of their Education to their Ministry, and in *various practices*, *envy*, *pride*, and *false worship*, we have just cause to deny them, who are brought up to be *Teachers*: as *natural men* to a *Trade*, and make a *Trade of Preaching* (and so serve not our Lord Jesus Christ, but their own bellies) And this appears the more against the Priests, in that when I queried the *Priests* and *Scholars of Cambridge* about their Degrees: viz. *Why they have these names, Bachelors of Arts, Masters of Arts, Bachelors of Divinity, Doctors of Divinity?* &c. To this they answer thus, viz. *By the same Reason that some are made Apprentices, and some Journey-men, and some Free-men, and some break, &c.* This their Answer is in their Book against us, called, *A Gag for the Quakers*. And thus the Priests have shewed

showed what Trades-men they are. Also, Sixty one Priests in
and about the City of London, in their Seasonable Exhortation
(as they call it) directed to their Congregations, They say in
the Third Particular, *That other Causes and Symptomes of God's
Wrath hanging over their heads, is, The frequent disappointment
from time to time of all hopes of coming to any settlement in Govern-
ment in the Nation, occasioned by strange Confusions (which they
say) is a clear Evidence, that God hath in displeasure darkened
their eyes, and hid Counsel from them; &c.* From which it fol-
lows, 1. That the Priests depend not upon the Lord for sup-
port and maintenance in their Trade of Preaching, but upon the
Magistrates. 2. And when they think the Magistrates are at
any time like to fail them, their hearts begin to fail them,
and fear dispirits them, as when they called *Protektors* & their
Parliament, were overturned; after which time the Priests
made this sad Complaint. 3. The wrath of God turning
against the Priests, and God having in displeasure darkened their
eyes, and hid Counsel from them; we may not go to follow
them, nor seek Counsel at them from whom it is hid.

But some will object and say, *We know that the National
Ministers are corrupt enough in their Practices, and that they are
proud and covetous; but we must do as they say, and not as they do:
What have you against their Doctrine?*

Answer. Their corrupt and evil practices give occasion enough
for them to be denied and turned away from; as the Apostle
commanded, to turn away from such as have a form of Godliness,
but deny the power, 2 Tim. 3. 5. and the Lord hath called *to
come out from among such, and to be separate, and touch no un-
clean thing, and I will receive you faithfully Lord: But the Priests
of the Nation do not only deny the Power of Godliness in their
Practices, but also the true form of Godliness in their Doctrines
and Principles, as they are in errors about the principal things
that pertain to Salvation, as is hereafter shewed concerning
the Principles of the Priests and Professors, both of the Pres-
byterian, Independent, and others of the same root, who have
long been in fashion and esteem in the Nation, in many of
whose Principles, the Episcopal men (who for a time have been
in fashion) are one with them.*

The

*The Priests and Professors Doctrines and Principles,
are false about the principal things, that pertain
to Life and Salvation.*

Concerning the Light.

THe Priests and Professors, who affirm, *That All men have not a Spiritual or saving Light of Christ in them, and that every man hath one such; is Light, given him from Christ, but that the Light in every man, is a natural Light, &c.* This their Principle is contrary to the Scriptures of Truth, and to Christ and his Apostles doctrine; for as God is no respecter of persons, who giveth to all men liberally and without eth not, *Jam. 1. 5.* So he hath given Christ a LIGHT into the World, that whosoever believeth in him, might not perish, but have eternal Life, without exception, *Joh. 1. 4, 9. & chap. 3. 16. & 12. 46. Tit. 2. 11. Rom. 5. 18.* And the LIFE of Christ is the LIGHT of men, who enlighteneth every man that cometh into the World, without respect of Persons; whose LIFE or LIGHT is not natural but spiritual; the spirit is Life, the least measure of which Light is pure and unchangeable, convincing the Creature of Sin, and leading man from Sin, where it's owned in the Love of it: and therefore as the LIGHT in every man is spiritual and pure, and the least measure of it being the same in kind with the greatest; it is saving to them that believe in the Light, and condemning to them that wilfully reject and hate it, *Joh. 3. 19.*

Their Confusion about the Light.

Again, greatly have we seen the Priests and Professors confounded about the LIGHT of CHRIST in every man; some of them saying, *that the Light the wicked have, is but a natural or created Light;* and some of the Priests say, *it is a blur.*

a blarved Light, a dark Light, a Light of natural reason, &c. others saying that, the Light that is in every man, is both natural and Spiritual; when as the LIGHT of CHRIST in every man that convinceth of Sin, and reproveth men for Iniquity, is Spiritual and unchangeable, being of and from CHRIST, and leads to Him, who is the same, yesterday, to day, and for ever. And notwithstanding the Priests, that have counted the Light in every man but natural, and not saving, yet some of them have affirmed that Christ giveth to every man a supernatural convincing Light, as GOD, touching the Law-Truths, but not as MEDIATOR, touching the Gospel-Truths. And thus have they confounded themselves, and blindly distinguished about the LIGHT, for the LIGHT of GOD within, which leads to the Truths of his Righteous Law within, it being supernatural, is spiritual, as the Law is, and is the LIGHT of CHRIST the MEDIATOR, in whose hand the Law is, which by his Light is manifest in man, and, where obeyed, it is a School-master to lead to Christ the Mediator; who with his Light is one with the Father, not divided, and hath all things given to him of the Father. And thus with the LIGHT we are come to see over the Priests Babylonish Confusion and Ignorance of CHRIST and his LIGHT, about which they are most confounded and do greatly erre, as is apparent.

III. Of the Offer of Salvation.

AND the Priests and Professors who affirm, That Salvation is offered to All men, but not intended for all (as free for them) but only for a few, In this they greatly shew their Ignorance and Error; for this would make the offer of Salvation and Grace to the greater part of people to be but in hypocrisie, as a cheer or a mock, as is the Priests pretending to offer CHRIST to all, and bidding all believe, when they do not believe GRACE to be free for all, nor that All may believe, but that God hath determined the greater part of people otherwise, when as GOD would not the death of a sinner, but rather to return and live; and Christ would that All should come into the knowledge of the Truth and

and be saved. And God sent not his Son into the world to ~~condemn~~ the world, but that the world through him might be saved, *Ezek. 18. 32. & 33. 11. Joh. 3. 17. 1 Tim. 2. 4.* So that the Grace which ~~saith~~ is free for all, having appeared to all men without respect of persons; but men's turning from it into *Lasciviousness*, and perversly rejecting the Salvation that God offers to them is the cause of their condemnation; as this is the Condemnation, that Light is come into the World, and men love Darkness rather than Light, because their deeds are evil.

IV.

Of the Death of Christ.

AND the Priests and Professors affirming, That Christ dyed not for all men in the world, but only for a few, is contrary to the Apostles Doctrine, who said, That Christ dyed for All, that as many as live should not live unto themselves, but unto Him who dyed and rose again; and that Christ gave himself a Ransom for all, to be testified in due time; and tasted death for every man; and is the Propitiation for our sins, and not for ours only, but for the sins of the whole World, *2 Cor. 5. 14, 15. 1 Tim. 2. 6. Heb. 2. 9, 1 Joh. 2. 2.* Which was a true Testimony of the free Grace and Love of God, which is extended to all men in Christ Jesus; So that the Priests preaching which is otherwise we may not own, nor be Disciples under it.

V.

Of Perfection.

ALSO the Priests in preaching against *Perfection* and Freedom from Sin in this Life, and pleading for sin to remain in all the term of Life, In this they do greatly erre, and this their preaching and pleading for sin, is both against the Scriptures, and against the Commands and Promises and Work of God; and against both the preaching and praying of Christ and the Saints (who were to receive whatsoever they asked in the Faith in Christ's Name, *Mark 11. 24.*) as also this finfull Doctrine of the Priests for Sin and Imperfection, is against what

what the Saints attained to by the Power of God before their
 decease; For, 1. God commanded his People to be perfect
with the Lord their God, and to love him with all their heart,
soul and might, Gen. 17. 1. Deut. 10. 12. chap. 6. 5. and
 10. 12. Mat. 22. 37. And, 2ly, God promised to wash and
 cleanse his People from all their filthiness, and that they should be
 all Righteous, and do no Iniquity, Ezek. 36. 25. Isa. 60.
 Zeph. 3. 13. And, 3ly, Christ exhorted his to be perfect, as
 their heavenly Father is perfect; and prayed that they might be
 perfect in one, as he and his Father were one, Matth. 5. 48.
 Joh. 17. 22, 23. And, 4ly, The Saints preached to present
 men perfect in Christ, and exhorted them not to sin, but exhorted
 them to the perfecting of Holiness in the fear of God, 1 Cor. 7. 1.
 Col. 1. 28. Eph. 4. 12. And, 5ly, Christ is made manifest
 to destroy Sin, and to cleanse his People from all Sin, 1 Joh.
 1. 7. chap. 3. And, 6ly, the Saints who passed thorow the
 Law, and thorow the Warfare, till they had fought the good
 fight of Faith, witnessed Victory over Sin, and the body of Sin
 destroyed, and came to a perfect man in Christ, that they could do
 nothing against the Truth, but for the Truth, as the Apostle
 said, 1 Cor. 13. 8. Rom. 6. 6. Col. 2. 11. 2 Tim. 4. 7. And
 here the Saints prayers and desires to God came to be full
 filled, who prayed that his Kingdom might come, and his Will
 might be done in Earth as it is in Heaven, where no sin is. So
 that the Priests do greatly erre, and strengthen many in their
 sins, by preaching against Perfection, which Perfection is Christ's
 work; and confending and pleading for Sin, which is the De-
 vil's work, which they are in; and therefore we cannot own
 them as our Teachers.

Of the Priests Exhorting to endeavour after it.

ALso the Priests exhorting men to endeavour after Perfe-
 ction, and to labour to be clean, when they do not believe
 that such a state is attainable; Their so exhorting men is but in
 unbelief and hypocrisie, as is their praying to God to make them
 clean and righteous; and that his Will may be done in Earth as it
 is in Heaven, when they do not believe that they may be clean

from sin in this Life, nor that the Will of God may be done in Earth as it is in Heaven. This their *praying* is in *unbelief*, and so *they ask and receive not*, Jam. 4. 3. So that their *preaching* and *praying* which is not in the Faith, is neither effectual nor available with the Lord; For whatsoever is not of Faith is Sin.

VII.

Of Election and Reprobation.

AND the Priests and Professors, who affirm a particular Election and Reprobation of particular persons from eternity, and yet pretend to offer Christ to all, and bid all believe; as also they take money of all in general that hear them, for their preaching to them, Herein do they greatly erre, and shew their preaching, and pretended offering Christ to the greater part, to be but in *hypocrisie* and *deceit*: For, how should they receive Christ, or believe in him, if God hath determined them from eternity to be condemned or reprobated? Herein the Priests would make God a respecter of persons, and then they may be silent from their preaching to them to believe, if all may not believe; and people need not spend their money to the Priests for their deceitful preaching to them: for, what God hath determined shall come to passe, without their Trade of Preaching for Money. But this I say, that the Saints were elected of God thorow the sanctification of the Spirit, and belief of the Truth, unto obedience, 2 Thess. 2. 13. 1 Pet. 1. 2; and their Election stood in the Seed, which obtained the Promise, which was before the World was: And the cause of mens being reprobated, is, their Disobedience and Rebellion in the *Evil* *seed*, against that which may be known of God, which is manifest in them: For even as they liked not to retain God in their knowledge, God gave them over to a Reprobate mind, Rom. 1. And many that may be saved, and may enter into Rest, may come short thorow unbelief and the deceitfulness of sin. And some that have escaped the pollutions of the world through the knowledge of God, if they shall return thither again, and be entangled therein, their latter end is worse than the beginning. See 1st. 1. 16, 17, 18, 19, 20. Ezek. 18. 20, to the end of the Chapter.

1st. *Heb. 4. & chap. 6, 5, 6. & 10. 26. 2 Pet. 2. 1, 20, 21, 22.* So that the cause of man's *destruction* doth not lie on God's part, nor is the fault his, but mens *Iniquity* and *Rebellion* against the Grace of God given them, and *wilfully* submitting themselves to the *Wicked One*, who is the *Author* of all *Iniquity*.

V I I I.

Of Original Sin.

AND whereas the Priests accuse *all men*, except Christ (both the Wicked and the Righteous, and the Infants who never actually committed sin) to be guilty of *Original Sin*, more or lesse, from the first Parents, &c. To this I say, that it was the Devil that was the *Author* and *Original* of all *Sin*, and *cause* of men's being guilty of Sin, when they transgress the *Righteous Law* of God *within*, and are in the state of *Adam* in the *transgression*, and in that *unrighteous nature* by which all in that state are the *Children of Wrath*; but it was not barely the first Parents eating of the *fruit of the Tree of Knowledge*, and so their *sinning alone* that made men guilty, or by *nature* the *children of wrath* [Though by one man (who is the Man of Sin) Sin entered into the world, and Death by Sin] but men being naturally subject to the power of *Darkness in themselves*, and, their coming under the *nature*, which brings death and the *guilt*; and causeth the *curse* upon them; For death hath passed upon all men, for that all have sinned, *Rom. 5. 12.* and hath reigned from *Adam to Moses*, over them that have not sinned after the *similitude of Adam's transgression*: But the Righteous, who are begotten again into the *Divine Nature* of the *second Adam*, and come to be of the *Seed* which the Blessing is to, which is of *Abraham*; such are brought to see the Devil and his works destroyed, and are come out of the first *Adam's* state and nature, which was in the *transgression*, *Gal. 3. 9. 2 Pet. 1. 4. 1 Jo. 3.*

But whereas some of the Priests have affirmed, That *Infants in the Mother's womb*, and such as have not actually committed sin, are guilty of *Original Sin* from *Adam* by *Imputation*, which, they say, is enough to condemn them.

To this I answer. That Sin is not imputed, when there is no Law,

Law, Rom. 5. and the Law was added because of transgression: What then? have Infants in the Mother's womb the Law? or, are they then capable of the Law that was added because of transgression? for it is the righteous Law, or Light of God *within every man*, that causeth Sin to be imputed where that Law is transgressed: So that of this Law the Priests have (in this, as in many other things) shewed themselves to be exceeding ignorant: And though the Curse follow the Seed of the *Evil-doer*, and such as are estranged from the womb, who are in that rebellious nature which causeth the *Wrath* to come upon them; Yet some were *sanctified in the womb*, and some filled with the *Holy Ghost* (and so sanctified) *from the womb*, *Jer. 1. 5. Luke 1: 15.* and some were perfect from the day they were created, until the Iniquity was found in them, *Ezek. 28. 15.* And this Proverb shall not be used, *That the Fathers have eaten soure Grapes, and the Childrens teeth are set on edge; but every man shall dye for his own Iniquity; every one that eateth the soure grapes his teeth shall be set on edge, Jer. 31. 29. The soul that sinneth, it shall die, Ezek. 18. 4.* So that we have greatly seen the Priests Ignorance about *Original Sin*, and the *Imputation* of it, and their accusing the Righteous as being guilty of it.

And now with the Light of the Lord (who it is that fashioneth the Child in the womb) are we come to see the two Seeds, and the two Births; the one of which is shapen in *Iniquity*, and conceived in *Sin*, and this the Judgment and Hatred of God follows, and takes hold upon; but the other hath the Lord covered in the womb; and written all its Members in his Book when they were not fashioned, *Psal. 139.* And where this Birth is brought forth, the Lord maketh him to hope when he is upon his Mothers breasts, for he is cast upon the Lord from the womb, *Psa. 22. 9, 10.*

Now all that come to the Light of the Lord, and to witness the Key of David (who saw these two Seeds in him before he came to the Victory, or had the Evil seed cast out) such must come to see and be sensible of these two in them, and when each acts or speaks in them before they come to see the Warfare accomplished, or the Victory obtained in the *Righteous Seed* over the contrary; And such as can truly discern these,
and

and the nature of each Seed, they can read what *Jacob* and *Esaie* is in the Myſtery; the one of which God *loves*, and the other he *hates*; and here that is ſeen wherein men are Children of *Wrath*, and that wherein they become Children of *God*, and inherit his *Bleſſing*.

I X.

Of the Serpent, and the forbidden Fruit.

ALſo the *Prieſts Ignorance* and *groſs darkneſs* hath appeared, who have affirmed, *That the forbidden Fruit*, which the Serpent tempted *Eve* to eat of, was an *Apple*: From which Dream of theirs the picture of a Snake, and an Apple in its mouth in a Tree, with the image of a Man and a Woman, are ſet up at the beginning of Bibles, and in many other places; from which ſome have imagined that the Serpent which beguiled *Eve* was a viſible Creature or Beaſt of the field, which for that time had power to ſpeak, and to preſent an Apple to deceive *Eve* withal; when as God ſaid to Man and Woman before the Fall, *Behold, I have given you every Herb, bearing ſeed, which is upon the face of all the Earth; and every Tree, in the which is the fruit of a Tree yeelding ſeed, to you it ſhall be for meat*, Gen. 1. 29. and the fruit of ſuch a Tree that beareth ſeed, is an Apple; So that could not be the *Forbidden Fruit*. And the Serpent was that which tempted Man from the ſimplicity of the Truth, and through ſubtilty led him out from the *Innocency* and *Life* (wherein God had placed him) to feed upon the fruit of the Tree of Knowledge, which was deſirable to the *Carnal* or *Woman's part*, that was not content with the *pure, innocent* and *ſimple Being* wherein God at firſt placed Man over the reſt of the Creation, and wherein he was more peculiar and near to the Lord than the other Creatures, and might have fed upon the Tree of Life, which was above the Serpent and his ſubtilty, and beyond that knowledge of good and evil which that got into which went out from the *Life of Truth* and *Innocency*, and which let in the *Temptation* and *Subtilty*, that betrayed the *Simplicity* in Man; and brought in the *Enmity, Diſobedience* and *Miſery*, which cauſed the *Curſe* to come upon him; and when the *Enmity* and *Diſobedience* was entered into the

the Devil (who before was called the *Serpent*, who abode not in the Truth, and whom God for his Rebellion *curst*, and said, *Upon thy Belly shalt thou go; and Dust shalt thou eat*) he got power over the Creature, and ruleth in the Children of Disobedience. And of *this Serpent* who beguiled *Eve*, the Apostle was jealous, lest that the *Corinths* should be deceived by him, and their minds corrupted and led away through his *subtily*, from the *simplicity of the Gospel* which was in Christ, 1 Cor. 11. 2, 3. Now where the *Seed of the Woman*, which is CHRIST, is received, he *bruisseth the Serpents head*, who hath led Man out from the *Life and Simplicity of Truth*; and so CHRIST the *Promised Seed* being received and made manifest in Man, he *frees Man from the Devil* and his Power, and *redeemeth* him out of the *disobedient nature*, and so from the *Wrath and Curse*, and brings him to have dominion over the *Serpent* and his enmity, and to see through *all his Subtily and Temptations*, and to know *Victory over them*, and to *inherit a Kingdom*, into which *no unclean thing can come*, and which none can enter into *but such who follow Christ Jesus the true Light* (in whom the wicked one hath nothing) thorow the work of *Regeneration and Renewing*, till the *New-Birth* be born in them, and the *New-Creature* in Christ be brought forth; where the Man and the Woman (who is not without one another in the Lord) are restored in the Seed: and who come to witness this, must deny themselves, and forsake their own corrupt knowledge, thoughts, and imaginations, which they and the Priests have run into about these things, which have been hid and sealed from them, as in Parables, as they are from all such as are disobedient to the Light of Christ in them, which is the *true Key*, which *opens* where no man can *shut*, and *shuteth* where no man can *open*.

X.

Of Justification, and of Sanctification.

AND those Teachers and Professors who affirm, *That Justification is before Sanctification*, and that men are justified by the *Imputation of Christs Righteousness when they are sinners*; and say, *that Righteousness which justifies is not within them, but*
the

the Righteousness which sanctifies is within : And so they tell of two Righteousnesses, one that justifies, and another that sanctifies. Herein they shew their Error, and Blindness, and their Doctrine to be contrary to the Doctrine of the Apostles, who preached, that it was not the hearers of the Law that were just before God, but the doers that should be justified, Rom. 2. 13. So that here men were not justified, while sinners and unsanctified, but when sanctified and obedient to the righteous Law of God written in their hearts; and the Righteousness of the Law did Christ fulfil in them, that walked not after the flesh, but after the Spirit; which some Priests falsely say is meant, that the Righteousness of the Law was fulfilled in Christ, and not in Believers persons, when it's expressly said, —that the Righteousness of the Law might be fulfilled in us, Rom. 8. 4. As also, the Apostle desired to be found in Christ, not having his own righteousness, but that which was through the Faith of Christ, the Righteousness of God by Faith; by which he knew Christ and the power of his Resurrection, and fellowship of his Sufferings, and was made conformable unto his Death, Phil. 3. 9, 10. So here he witnessed Sanctification and Justification through one and the same Righteousness, which was imputed to him in the Faith of Christ, which was in him; and said he, —but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. So here they were not justified when sinners, but when washed and sanctified by the Spirit of God from sin, by which Spirit they were justified, and this was within : and so God does not justify men in their ungodliness, but from it; and no where doth the Apostle tell of two Righteousnesses, one without to justify, and another within to sanctify, as many of the Priests and Professors do.

X I.

Of the Believer's Faith, and its Work.

AND the Priests and Professors, who affirm, *That the work of Sanctification, and the Believers Faith is Imperfect in this life; and that the Believers have Sin mixed with their Grace. In this they do greatly erre; for the Believer's Faith and Grace*

is the gift of God [*from whom every good and perfect gift cometh*] which saveth them, and purifieth them from sin; and Faith purifieth their hearts, and overcometh the world, *Act. 15. 9.* *1 Joh. 5. 4.* and so this Grace and Faith is *pure*, (or else how could it purifie?) and the work of it is *perfect*, and its fruits *pure*. And the Saints witnessed the Blood of Christ (through Faith) to cleanse them from all sin, and a *perfecting Holiness in the fear of God, till they were compleat in Christ, and sanctified throughout*, *2 Cor. 7. 1.* *Col. 2. 10.* *1 Thess. 5. 23.* So that Sanctification came to be perfected in them, as the Work of God is perfect. So that the Priests and Professors, which profess Faith that is mixed with Sin, and so imperfect, and which is a Faith without Works, and so a *dead Faith*, that leaves them still in their sins, we deny it; for the Faith of God's Elect, which is of Christ, is pure in the least measure of it; and from *that Faith* are Righteous Works and Fruits brought forth of its own nature and kind; for that Faith which doth not purifie, and is a *Faith without Works*, is but a *false and dead Faith*, (*Jam. 2. 20.*) which the sinful Priests and Professors are in.

X I I.

Of the Priests meanings upon the Scripture.

ALso the Priests do greatly shew their Error and Confusion in giving their sundry invented Meanings to the Scripture, contrary to what the words of Scripture do import, (in many places, as they say;) and in saying *they must reconcile the Scriptures to themselves by their Meanings*, wherein they intimately accuse the Scriptures to disagree, and to be false and imperfect in many things. And many of the Priests contradict one another in their meanings upon Scripture; when as the Scriptures of Truth were given forth from the Spirit of Truth in the Saints; and cannot be broken, *Joh. 10. 35.* *2 Tim. 3. 16.* which Spirit is that which must open the Scriptures, and give men the true understanding of them, (*Joh. 16. 13.*) and not the Priests confused and invented meanings and senses, which proceed from the spirit of Error in them; who have denied that they have the *Infallible Spirit*, or Inspiration in

in them from Heaven, from which the Scripture was given; when as it is the *Inspiration of the Almighty that giveth understanding*, Job 32. 8. So that they who have not that, have not the understanding of the Scriptures; and such we cannot own to be our Teachers, who being out of that Spirit which the holy men of God were in, it's evident they know nothing but what they know naturally; and in these things they corrupt themselves, *Jude*, v. 10.

XIII.

Of the Gospel.

Also the Priests have shewed their Error and Ignorance about the *Gospel*, in calling the four Books of *Matthew*, *Mark*, *Luke* and *John*, the Gospel; when as the Gospel is Everlasting, *being the Power of God unto Salvation to every one that believeth*, Rom. 1. 16. And the Gospel was preached to *Abraham*, before the four Evangelists were, *Gal.* 3. 8. And there is not to be another Gospel preached than that which is the Power of God, which the Apostles preached; for he that preacheth another is to be accursed, *Gal.* 1. 8.

XIV.

Of the Foundation and only Rule.

And the Priests, in affirming the Scriptures to be the Foundation and only Rule of Faith and Life, and the Word, &c. They affirm contrary to the Scriptures themselves, and contrary to the Apostles Doctrine, who said, *That another Foundation can no man lay, than that which is laid, which is Christ (who is the Foundation of Faith)* 1. Cor. 3. 11. though the Priests have preached another; and though one while they profess the Scriptures to be their Rule, yet another while they set their meanings above them, as to reconcile them, and act contrary to them; and thus shew their Confusion; but *it is the Spirit of Truth that leads into all Truth*. And so the Saints had the Rule of Faith and Life before the Scriptures were written, as had *Abel*, *Enoch*, *Abraham*, *Moses*, &c. And the Gentiles

who had the Law written in their hearts, who had not the letter of it *without*, had a true Rule of Life *in them*, as many have who cannot read the Scriptures; and whereunto the Saints had attained in the Spirit and Life of Christ, they were to walk by the same Rule, *Rom. 2. 15. Phil. 3. 16. 2 Cor. 10. 13, 14, 15.* And the Word was in the beginning, and was in the hearts of the holy men of God before they spake forth the Words, or writ the Scriptures, wherein are the words that God spake, which are a true Declaration of those things that were surely believed amongst the Saints: but the Word of God liveth for ever, and was before the words or writings of Scripture without were, *Psal. 119. 11. Joh. 1. 1. Luke 1. 1.* So that the Priests who have so much shewed their Ignorance about the Gospel, the Foundation, the Word, the only Rule, and yet say, they are Ministers of the Gospel, and of the Word, we have sufficient cause never to own them as our Teachers.

X V.

Of Swearing.

AND the Priests in pleading for *Swearing*, and teaching men *that it is lawful for them to swear*, chiefly bringing *Heb. 6. 16.* for it; and some of them telling people *that Swearing is a part of the Worship of God.* The Priests herein have shewed themselves to transgress Christs Doctrine, and teach others so to do, and so they have not God, *2 Joh. ver. 9.* for Christ who is the end of the Law for Righteousness, and the end of the Shadows under it, he said to his Disciples, *It hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths* (which Oaths were under the Law, and in their time were commanded of God, and were not vain nor needless Oaths, nor by the Creatures.) But in opposition to these Oaths, as ending them, Christ said, *But I say unto you, Swear not at all, neither by Heaven, nor by Earth, &c.* *Mat. 5. 33, 34.* Now he that sweareth by Heaven, sweareth by the Throne of God, and by him that sitteth thereon, *Matth. 23. 22.* So that, from Christs Command, we are now

to swear by neither : And the Apostle *James* (as confirming to the same Testimony) said, *Above all things, my Brethren, swear not, neither by Heaven, nor by Earth, nor by any other Oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation,* Jam. 5. 12. And as to that of *Heb. 6. 16*; where it's said, *For men verily Swear by the Greater, and an Oath for confirmation, is to them an End of all Strife*; which the Priests object for Swearing. In this they are very dark; for the Apostle doth but mention this, as a Practice which had relation to the *Jewes*, who were under the Law, and such as were in the Strife, but he gives no Command for Swearing, neither doth he vindicate it, any more than he doth receiving of Tythes, in his saying, *here men that die receive Tythes,* Heb. 7. 8. which was but a mentioning that as a practice which the *Jews* upheld, as was the other of Swearing; for he witnessed the Commandment disannulled, by which Tythes were received, and the Priesthood changed by which they were upheld, Heb. 7. 12, 18. So that the bare relation of a Practice is no command for it, nor vindication of it. And the Oath which God sware to *Abraham*, wherein he makes known the Immutability of his Counsel to the Heirs of Promise, is greater than man's swearing to end Strife: for where that Oath of God is received and fulfilled, the Blessing to the Seed is manifested, and the Strife is ended, and the ground of it removed; and of this Oath and Covenant, mens swearing to end Strife without, was but a figure, type, or shadow. And as to the Priests saying, that Swearing is a part of the Worship of God: From this then it follows, that it's an easie thing for Drunkards and Prophane Persons to be in the Worship of God, if Swearing be a part of it; for what ease is it such cannot swear in, either by the Lord, or otherwise? and then they might as well say it's part of the Worship of God to transgress Christ's Doctrine, as say Swearing is part of his Worship; (Surely this is a bad Worship which the Priests preach and set up) for Christ commanded not to swear at all, and he is the End of all Strife, about which the Swearing was, and the End of the Law, and of the Oaths under it for Righteousness; and the Word of that Oath by which he was made a Priest, which was since the Law, is the substance and

end.

end of all Oaths, Shadows and Ceremonies that were under the Law: For the Jews under the Law confirmed their Testimony to end strife and controversie, by *Swearing*, and bound themselves by an Oath (sometimes by Vows and Curses) so walk in the Law of the Lord, Nehem. 10. 29. But the Christians in the Gospel and New-Covenant are bound in Conscience by the Power and Law of Christ in them (which is a greater Bond than *Swearing*) to do to all men as they would be done by, and to perform Equity and Righteousness (in that Love which is the fulfilling of the Law) in the sight of God and man, without swearing Oaths, which were but a Figure or Shadow of this Inward Bond or Covenant, confirmed by the Oath of God to the Seed of Abraham, which the true Christians are of, who witness the Substance and end of all Oaths without, and of the Iniquity and Strife which occasioned the Oaths.

XVI.

Of Revelation and Inspiration from Heaven.

AND the Priests affirm, That Revelation and Inspiration from Heaven is ceased, and deny that any now may attain to Immediate Teaching, or hearing of God's Voice from Heaven. Herein have they taught people Errors and Fallhoods, and shewed that they never knew God, nor are any of his Ministers: For no man knoweth the Father but the Son, and he to whom the Son will reveal him, Matth. 11. 27. And the Righteousness of God was revealed from Faith to Faith in the Gospel, which is the Power of God, which Paul preached, Rom. 1. 16, 17. So they in saying, That Revelation and Inspiration is ceased, have preached another Gospel than that which Paul preached, and therefore are to be accounted accursed, Gal. 1. 8. And all the Children of God are taught of Him, and so hear his Voice, Isa. 54. 13. Jer. 31. 34. Heb. 8. 11. So that the Priests who have neither heard the Voice of God, nor received his Inspiration, nor the Revelation of his Son, and yet say they are his Messengers, and Christ's Ambassadors, they have shewed their deceit and hypocrisie, and themselves to be such as the Unbelievers, Joh.

37. who had neither heard the Voice of God at any time, nor seen his Shape: And they that have not the Spirit of Christ, are none of his. So they are none of Christ's Ambassadors, but Antichrists, and therefore we deny them.

XVII.

Of Sprinkling Infants.

And whereas the Priests do *sprinkle Infants* (and some of them have dipped them, and used the sign of the Crosse in doing it) and call that the *Baptism into the Visible Church*, &c. Herein have they shewed themselves ignorant of the true *Baptism*, and have set up a false and Popish *Baptism*, which they have neither Command, Precept, nor Example for in the Scriptures of Truth, either from Christ, or any of his Ministers: For the *Baptism of Water*, which John (who was a Prophet and a Fore-runner of Christ) had a Command from Heaven to administer, was to them that confessed their Sins; and this was to cease, as being a Figure of the inward washing and one *Baptism of the Spirit*, 1 Cor. 12. 13. Eph. 4. 1. 1 Pet. 3. 21. for the Saints were all baptized by one Spirit, into one Body, which was the Church, and did not call *sprinkling* (or *baptizing*) Infants, the *Baptism into the Church*, as the Priests do; Neither do we read in Scripture of *Godfathers* and *Godmothers* among the true Christians, to be the Infants Superiors, and to promise that they should forsake the Devil and all his Works. Thus we see the Error of the Priests, and how their Worship is in vain, who teach for *Doctrines the Traditions of men*, Matth. 15. And how thereby many that have had the name of *Christians*, have been captivated and led in great ignorance, and neither they nor their Teachers have forsaken the Devil, or all his works, notwithstanding their pretended promising to do it, when they are in Sin, which is the Devil's work; and contend for it, telling men, that none can be clean or free from sin on this side the Grave: and thus they shew their Confusion and Error.

XVIII.

XVIII.

Of Bread and Wine, which they call the Lords Supper.

And neither do we ever read in Scripture, That Christ's Ministers did give the people of the world *Bread and Wine* in a *Steeple-house* at certain times of the year, and call it a *Sacrament*, the *Communion*, and the *Lord's Supper*, and preach it up so to continue in the Church, as the Priests do. Herein do the Priests make an Idol of outward Bread and Wine, and keep people in *shadows* instead of bringing them to the *substance*: For, 1. they have no proof in the Scripture to call Bread and Wine a *Sacrament*, but from the *Papists*. 2. The *true Communion* stands not in outward Bread and Wine, but in the *Body and Blood of Christ*, which is the *substance* and end of outward Figures and Shadows. 3. The Bread and Wine which the Priests give People in *Steeple-houses* at *Easter*, and *Appointed times* (like the *Papists*) cannot be the *Lord's Supper*; for Drunkards, Covetous, Proud and prophane Persons, who are in their sins (and so *eating at the Table of Devils*) can receive their pretended Sacrament of Bread and Wine, who cannot eat at the Table of the Lord, 1 Cor. 10. 21. nor come to his Supper, as *to sup with him, and he with them*, as they do who open to him when he knocks, and receive him, *Revel. 3. 20.* 4ly. Neither is it proper to call a little Bread and VVine (which people receive on the day-time) a *Supper*, it being more like a *Dinner*; for in this the Priests are both out of the Form of Christ, and the Saints Practice, and out of the Power; for it was in the Night in which Christ was betrayed that he was at Supper with his *Disciples*, (not with the VVorld) and gave *Them* (not the VVorld) the *Bread* and the *Cup*, *to shew forth his Death till he come*: And at his Supper he ate the *Passover* with them, according to the Law, *Matth. 26. Luke 22.* which the Priests do not so much as truly imitate: but the *Passover*, and these outward things were but Figures, and to cease as other Figures under the Law were, which Christ passed through

through in the dayes of his flesh, and fulfilled them, and blot-
 ted out the hand-writing of Ordinances, and nailed it to his Crosse,
 So that after Christ had suffered and fulfilled the Figures [that
 related to that state under the Law] and did manifest his Com-
 ing, and the Power of his Resurrection in the Saints, these Sha-
 dows and Figures were not of force any more; though some of
 the Churches did use them for a time by permission; But the
 Apostles laboured to bring them from off these Shadows and
 outward things, to the knowledge of the Mystery of Life with-
 in; for, said the Apostles, if ye be dead with Christ from the
 Rudiments of the World, why as though living in the world are ye
 subject to Ordinances, &c. Touch not, taste not, handle not, which
 are all to perish with the using, after the Commandments and Do-
 ctrines of men, Col. 2. Eph. 2. 15. So Christ through suffering
 made way for a further dispensation of the Mystery of Life,
 than was in the Shadows or Figures; and they who were come
 into this Mystery, were come to witness; that the Bread which
 they brake, was the Communion of the Body of Christ; and the Cup
 which they drank was the Communion of the Blood of Christ, 1 Cor.
 10. 16. and Christ the living Bread, in the Supper, 1 Cor. 13.
 8. and we are come to fellowship with him, and to drink up, and so are
 come to his Table and his Supper, which Drinketh, Communion
 Worldlings and Earth-worms [who can receive the Priests Sa-
 crament so called] cannot eat nor drink at; and by the know-
 ledge of the Mystery, which is CHRIST WITHIN,
 are we come to see beyond the Shadows and Figures, and be-
 yond the Traditions and Inventions of men, which the world
 are doing about; And we may not turn back again, from the
 Light into the Shadows, nor into the Traditions of men,
 like the world, nor yet eat with them in their Idol Temples
 or Pagan Feasts, contrary to the Apostle's Doctrine,
 1 Cor. 8. 10. 10. 14. 15. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

XIX.

Of the Church.

AND the Priests in calling a Steeple-house (or Popish Masse-house) a Church, do erre contrary to the Scriptures; for the Church is the *Body of Christ*, and the Church is in God, built up of living stones, Eph. 1. 22, 23. 1 Thess. 1. 1. but so are not the Popish Masse-houses, which the Priests do falsely call Churches.

XX.

Of the Seal of the Covenant.

ALSO, they do erre in counting that they are the Church of Christ, from their Infant Baptism (which is Popish) as imagining themselves thereby to be baptized into the Church; and calling that the *Seal of the Covenant*; when as the Saints were baptized by one Spirit, into one Body, which was the Church, and they were sealed with the Spirit of Promise unto the day of Redemption, Eph. 4. 30. vs Cor. 12. 13.

XXI.

Of Bishops and Presbyters.

AND all that go under the names of *Bishops*, and *Presbyters*, and *Elders*, who are out of the Spirit that the holy men of God were in, who gave forth the Scriptures, and are ordained or instituted and set up by the wills of men, who are neither truly called, ordained, nor qualified according to God's Will; They have gotten the names, but are out of the true nature, which the Saints and Elders in the true Church were in: for covetous, proud, lordly men and Persecutors, who would lord it over God's Heritage, and over men's Consciences and Faith, such are out of the life and state of the true Ministers, and so are of *Antichrist*; for the true Elders and Bishops were such

such as were endued with the Power and Gift of God, which brought them into the blameless Life, and to shew forth a good Example to others, and so made them apt to teach others; And these Bishops were not given to Wine, nor strikers, nor greedy of filthy Lucre, nor Brawlers, nor Covetous, nor lifted up with Pride, but patient, 2 Tim. 3. And the Apostle Peter, who was a true Elder, and a Witness of the Sufferings of Christ, and a partaker of the Glory that was to be revealed, he exhorted the Elders to feed the Flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as Lords over God's Heritage, but being Ensamples to the Flock; and such were to receive a Crown of Glory that fadeth not away, 1 Pet. 5. and such were instrumental in the hand of God to gain and convert others to the Truth: but where we find Ministers of a contrary spirit, and in contrary practices, though they go under the same names that the other had, we cannot own them: And therefore these lordly, proud, envious, covetous and persecuting Ministers are to be denied, whether they go under the names of Bishops, Elders, Pastors or Teachers; for it is not the names that make men true Ministers, but it is the gift of God, which brings into the true nature and life of Righteousness: yet we read not in Scripture of Arch-Bishops and Lord Bishops, that were set up in the true Church, nor of Deans, Arch-Deacons, Prebends, Chapters, Curates, &c. nor that the Ministers of Christ, as Peter, Paul, Timothy, Titus, or any others of them did wear Surplices in their Worship; nor that they kept a company of Singing-Boys or Querristers in the true Church, to sing in Surplices in a Popish House, or to repeat an invented form one after another; but these things were invented and set up in the night of Apostacy, when men were degenerated from the Life and Worship of the true Christians, and fallen into Antichristianism and Popery.

XXII.

Of the Priests Ordination.

And when the Priests could not prove their Education and fitting to their Ministry at Schools and Colledges by natural

natural Learning to be according to the Scriptures and practices of the true Ministers, then have they fled to that of 1 Tim. 4. 14. [to prove their Ordination by the laying on of hands to be right] where Paul said to Timothy, *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery* (or Company of Eldership) and this have the *Presbyterian Priests* brought to prove themselves true Ministers; and yet these Priests have told us, *That immediate Teaching, Revelation and Prophesying is ceased*; and so they have overthrown themselves, and shewed themselves to be neither truly called nor ordained; neither are they fit to ordain others; and the Scriptures they bring for themselves are against them: for Timothy and the Elders in the true Church were truly qualified and made Ministers by the Gift of God, and the Revelation of Christ in them; which Gift was given them by Prophecy, and that they were not to neglect; so they did not say, that *Prophesying, Revelation, and immediate Inspiration* were ceased, as the Priests do; but the true Elders, in the laying on of Hands (which they did in the Power of God, and not in man's will) approved of such for the Ministry, whom they knew were fitted for the work of it by the Gift of God in them.

And Peter and John were Elders in the true Church, 1 Pet. 5. 2. 2 Joh. 1. 3 Joh. 1. but they were not brought up at Schools and Colleges to their Ministry; neither did they say, that *Revelation and Prophesying was ceased*, like the Priests, but were Fishermen, who through following Christ and his Revelation of Life and Power, came to be fishers of men, and true Ministers; so that such as are out of their Doctrine, Life and Spirit, as the *hiring Priests* are, who are set up and ordained by the Wills of men as corrupt as themselves, are neither fit to ordain others, nor to minister to others.

And such as do hate and persecute men for their Consciences, would compel and force all to be of their Church, and to conform to their Worship, though it be never so much contrary to their Consciences; and though they have counted them *Hereticks, Deceivers, Seducers*, and what not? yet if they could force them outwardly to conform to their Worship, they should be received,

received, and help to make up their Church; and what a confused Church of Hypocrites that would be, may be easily judged: but, I say, their *lording* it over men's Consciences, and *compelling* them to their Worship, and *persecuting* men for their Religion, is never the way to *convince* them, nor to *gain* them to God, what outward formality soever they may force them to by an outward Power; for, it is the *gentle, meek* and *tender Spirit of the Lamb*, that must appear in Ministers, and *convince* and *regain* People to God, and into the love of his Truth, or else they are not fit Instruments for God's work.

XXIII.

Of the Common-prayer-Book.

AND we do not read in the Scripture of a *Common-prayer-Book* that the Saints ever had to direct them how to pray; and to sing; for they *prayed with the Spirit*, and *sung with the Spirit*; but the *Common-prayer-Book* was devised by men since the *Apostles* dayes, much of which is agreeable to the *Mass*-*Book*, from whence it had its derivation, though some of the *Ceremonies* of the *Mass* are left out; yet after the *Preface*, near the beginning of the *Common-prayer* (touching those *Ceremonies* that were reserved in their Church) it is said, *that those Ceremonies have been devised by men, &c.* Now we being led by the Spirit of God, and therein brought to worship him, we must not follow man's devices and invented *Ceremonies*, for they are not truly called the *Divine Service*; but the Service which is in the Spirit of God is *divine*, and not the following of *men's Devices*.

And is it not evident, that they that set up the *Common-prayer-Book* were Popish, from their saying (in their *Communion* against sinners) *That in the Primitive Church there was a Godly Discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open Penance, and punished in this world, that their souls might be saved, &c.* Was not that *Discipline* *Popery*, which these they called *Godly*? and which *Discipline* they much wished might be restored again, instead whereof they pronounced several *Curses*.

XXIV.

XXIV.

Of the Priests gross Ignorance about their Publick Baptism.

AND what Ignorance is it for Teachers (at their publick Baptism) to say, That God by the Baptism of his beloved Son did sanctifie the flood Jordan, and all other Waters, to the mystical washing away of Sin? when as many are sprinkled or dipped when Infants, and washed with outward water, who are yet unwashed from their sins; as Drunkards, Swearers, Lyars, covetous and prophane Persons. And yet to say that Infants, by their Sureties, must faithfully promise obediently to keep God's Commandments, and that they will forsake the Devil and all his works, the vain pomp and glory of the world, with all the concupiscent desires of the same, the carnal desires of the flesh; and that they will not follow nor be led by them; and then for them, called Godfathers, to answer, as in the Infants name, and say, *I forsake them all, [viz. the Devil and all his works]* when as the Infants are not capable of any such Promises, neither do they that promise so for them, fulfill what they promise themselves. And after they say, that the Children have promised to forsake the Devil and all his works, &c. those called Godfathers and Godmothers, must see that the Infants be taught (as soon as they can learn) what a solemn Vow, Promise and Profession they have made, [what Confusion and Darknes is this?] And yet notwithstanding all this promising to forsake the Devil and all his works, and after that, by this Baptism (so called) they say they are regenerate and grafted into the Body of Christ, and say they are made the Children of God, and Inheritors of the Kingdom of Heaven; (notwithstanding all this) both Priests and People confess that they have offended against the holy Laws, and followed the desires of their own hearts, and that there is no health in them, and cry (as they do often) *Lord have mercy upon us, miserable offenders.* And thus they confound themselves, and break their Promises of forsaking the Devil and all his works, and of obediently keeping God's Commandments, when as they daily break them, and so are in the Devil's work, who is the Author of all unrighteousness;

ness; and such Teachers, as in whom there is *no health*, are none of Christ's Ministers, neither can we own such for our Teachers: for who are Ministers of Christ, have his Spirit dwelling in them, and so have health in them. And how can such absolve men *from all their sins*, (as they say in their *Visitation of the Sick*.) who themselves are *miserable Sinners*, and have *no health in them*?

XXV.

Of the true Church and its Head.

Much more of the Priests Ignorance, Errors and Superstitions, both in their Doctrines and Practices might be shewed, which I omit mentioning for the present, here being so many Reasons as may satisfy the Reasonable, why we can not joyn with them in their Worship at their Steeple-houses, nor own them in their Ministry: for the Lord hath *united* us by his mighty Power, and *incorporated* us into the *true Body*, which is the *Church of CHRIST*, whom he hath *espoused* and *married* unto himself, to be as a *chast wife* unto the *husband*; and Christ is the *Head* and *Law-giver* to his Church; and therefore we cannot joyn with the *false Church*, that is made up of such members as profess they be *married to Christ*, and yet they know neither the *true Baptism* into the *true Church*, nor the *true Communion of the Body*, which is the *Church*; nor have they ever heard his Voice, as to be *married to him*; neither were they ever cloathed upon with the *Wedding Garment*, to wit, *Christ's Righteousness*, but are in their *own Righteousness*, and the *Traditions and Devices of men*, which are but as *filthy Rags*, which they have set up *without*, instead of the *Life and Mystery of Godliness within*; and such are in *Babylon*, drinking of the *Whores Cup*, and following the *Beast*, which hath long born up the *Whore*, which hath *persecuted* (and drunk the Blood of) the *Saints*, and which is come in *Remembrance* before the LORD, who is *confounding Babylon*: So who are *espoused* as a *chast Virgin to Christ*, and *married to Him*, and come to know Him their *Head* and *Law-giver*, must not *commit Adultery with the Whore*, nor *drink of her Cup any more*,

NOT

